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Contributions to Avestan Syntax, the Subordinate Clause.—By
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A STUDY of the subordinate clause in Avestan is important for the syntax of Indo-Germanic as well as of Indo-Iranian, since Avestan, Old Persian, Sanskrit, and Greek are the only dialects which have preserved the primitive distinction between the subjunctive and the optative, the chief moods of the subordinate clause. In view of previous contributions¹ to this subject, I shall confine myself to temporal, causal, characteristic, and final clauses, and to the types which may be called indirect question and indirect discourse. In such clauses the indicative seems to denote reality, while the dependent moods, subjunctive, optative, and injunctive express more or less desirable contingencies. The same modal distinctions, I think, hold here which I have sought to show elsewhere in my studies on the syntax of the Avesta (*Annals N. Y. Acad. Sciences*, xii. 549-552, 562).

The conjunctions which introduce subordinate clauses in Avestan are *yať* (*GAv. hyat*), *yaθā*, *yadā*, *yavat*, *yavata*, *yadōit*, and compound conjunctions one of whose parts is derived from the stem *ya-*. The cognates of Avestan *ya-* are given by Hermann, *Gab es im Indogermanischen Nebensätze*, *Jena Diss.* = *KZ.* xxxiii. 481-535 [cited here as *Diss.*], 14, Pronomen **ios* als Adjektivum, *Coburger Programm* [cited here as *Pr.*], 15-16. The etymological equivalents of *yavata*, *yadōit*, and *vispəm ā ahmāt yať* are not found as conjunctions in other Indo-Germanic dialects.

The original meaning of *ya-* is somewhat doubtful. Hermann after an exhaustive discussion concludes that **ios* was originally an anaphoric substantive, and that the relative pronoun **ios* was derived from it (*Pr.*, 16, 26). This does not seem to me as plausible as the older view that **ios* was originally an anaphoric adjective which later developed a relative signification (*Windisch, Curt. Stud.*, ii. 201-419, *Jolly*, 72-73, 119-120, *Spiegel*, 525-527, *Delbrück, SF.* i. 30-32, 103, *Hermann, Diss.*, 13-16, *Streitberg*,

¹ *Jolly, Kapitel vergleichender Syntax*, *Spiegel, Vergleichende Grammatik*, 524-539, *Caland, Zur Syntax der Pronomina im Avesta*, *Gray, Annals N. Y. Academy of Sciences*, xii. 549-588, *JAOS.* xxi. 112-145.

Urgerm. Gramm., 267, Kretschmer, *Einkl. in die Gesch. der griech. Spr.*, 14, Brugmann, *Grundr.*, ii. 771, Jacobi, *Comp. u. Nebens.*, 24, 106-107). It seems to me that hypotaxis developed from parataxis (yet see Paul, *Prinzip. der Sprachgesch.*³, 130-136 as contrasted with Jacobi, *Comp. u. Nebens.*, 30-39). This development took place in the period of the ursprache, but at a comparatively late date. Thus we apparently find a dialectic divergency in the ursprache with regard to the word introducing the subordinate clause, for one group of dialects seems to have used **jo-*, while the other adopted for the same purpose **qo-*.

So far as the Sanskrit, Avestan, Greek, and Phrygian are concerned, I agree with Caland, 17-18, and Delbrück, *Vgl. Synt.*, iii. 307-310, 445, in regarding *ya-*, *δς* and *ως* as true relative pronouns.¹

Neither in Avestan nor in Sanskrit is there any sequence of moods such as is found in Greek (cf. Delbrück, *SF.* i. 83, *Vgl. Synt.*, iii. 439-445).

I have given parallels to the subordinate clauses in Avestan from Sanskrit, Old Persian, and Greek whenever I could find them. The rich collections of material in Delbrück's *Altindische Syntax* (= *SF.* v.), and Goodwin's *Greek Moods and Tenses* (ed. 1897) have been my sources in this respect.²

The Iranian traditional renderings in Pahlavi and Sanskrit have been duly consulted in the general interpretation of the Avestan passages employed as examples.

A. TEMPORAL CLAUSES.

Avestan temporal clauses are introduced by *yať* (GAv. *hyat*), *yadā*, *yatha*, *yavať*, *yavata*, and by the compounds *parā hyat*, *pasča yať*, *pasčaēta yať*, *vispəm ā ahmāt*.

For previous literature see Jolly, 92, 106-108, Spiegel, *Altbakt. Gramm.*, 333, *Vgl. Gramm.*, 531-534, Delbrück, *Vgl. Synt.*, iii. 322.

¹ The anaphora in Avestan sentences of the type *azəm yō ahurō mazdā* 'I who (am) Ahura Mazda' is only apparent. The correct explanation, in my judgment, is given by Caland, 18-28, Delbrück, *Vgl. Synt.*, iii. 306-310; cf. *SF.* v. 567. For another explanation see Hermann, *Pr.*, 23-25. In Old Persian the demonstrative pronoun is employed instead of the relative, Delbrück, *Vgl. Synt.* iii., 311-314.

² For classical Sanskrit, Speyer, *Sansk. Synt.*, 354-370, should be consulted.

a. Indicative in the Temporal Clause.

1. The Temporal Clause is introduced by *hyať, yať*.

The particle *hyať, yať* is the regular one used to introduce temporal clauses in the Avesta.

Ys. 29. 5 (GAv. verse) :

*ať vā ustānāiš ahvā zastāiš frīnəmnā ahurāi ā
mō urvā gēušcā azyā hyať mazdəm dvaidī fərasābyō.*

‘then verily were we with uplifted hands praising Ahura, my soul and that of the cow Azi, when we did arouse Mazda to questions.’

Ys. 31. 8 (GAv. verse) :

*ať θwā mēnghī pourvīm mazdā yezīm stōi mananəhā
vanəhəuš patarəm mananəhō hyať θwā hēm čašmainī hēngrabəm
haiθīm ašahyā dəmim anəhəuš ahurəm šyaoθanaēšū.*

‘then with my mind did I think thee, Mazda, to be the first to be worshipped, the father of the Good Mind, when I did behold thee with mine eye, the true creator of Righteousness, the Lord amid the deeds of life.’

Ys. 43. 13 (GAv. verse) :

*spəntəm ať θwā mazdā mēnghī ahurā
hyať mā vohū pairi-jašať mananəhā.*

‘then did I think thee holy, Mazda Ahura, when the Good Mind did come unto me.’

Yt. 5. 4 = Ys. 65. 4 (YAv. verse) :

*yaozənti vīspe karanō
zrayāi vouru-kašaya
ā vīspō maidyō yaozaiti
yať hīš aoi fratačaiti
yať hīš uoi fražgaraiti
arədvī sūra anāhita.*

‘all the borders boil up in the sea Vouru-Kasha, all the middle boils up, when to them flows, when to them runs Aredvi Sūra Anāhita.’

Yt. 10. 1 (YAv. prose) :

*āať yať miθrəm yim vouru-gaoyaoitīm frādadəm azəm spitama
āať dīm dadəm avəntəm yesnyata avəntəm vahmyata yaθa
məmcēt yim ahurəm mazdəm.*

‘then when I created Mithra of broad pastures, O Spitama, then I created him as worthy of praise, as worthy of prayer as myself, Ahura Mazda.’

Yt. 13. 77 (YAv. verse) :

yaṭ titaraṭ aərō mainyuš
kāhīm ašahe varəhəuš
antərə pairi-av ā itəm
vohuča manō ātaršča

‘when Angra Mainyu crossed the creation of good Righteousness both the Good Mind and the Fire came to help.’

Vd. 3. 32 (YAv. prose) :

yaṭ yavō dayāt āaṭ daēva xʷišən.

‘when wheat was created (sic!), then the demons started up.’

A temporal clause introduced by *yaṭ* may sometimes have a quasi-concessive meaning. An example of such a sentence is Yt. 10. 21 (YAv. verse) :

yaṭčit hvastəm aṇhayeiti
yaṭčit tanūm apayeiti
aṭčit dim nōit rāšayente
frēna ayanəm maθranəm
yā varəzeiti avi-miθriš.

‘even though he sends a well-aimed arrow, even though he reaches the body, yet they do not wound him because of the abundance of evil words which the foe of Mithra utters.’

(Note the variant *aishhayaēta*—optative—H 3 for *aṇhayeiti*.)

2. The Temporal Clause is introduced by *yadā*, *yatha*.

The use of *yadā*, *yatha* to introduce temporal clauses is found very rarely in the Avesta.

Vd. 13. 41 (YAv. prose) :

katārō zī ayā vəhrkayā jaθwōtarō aṇhm ašāum ahura mazda
yatha spā vəhrkahe kərənaoiti yatha yaṭ vəhrkō spā.

‘which of these two wolves shall rather be killed, O righteous Ahura Mazda—when a dog engenders of a wolf, or when a wolf (of a) dog?’

3. The Temporal Clause is introduced by *yavata*.

The use of *yavata* to introduce a temporal clause is very rare in the Avesta.

Yt. 10. 71 (YAv. verse) :

naēda manyete jaṇvā
naēda čim ʔənəm sadayeiti
yavata aēm nījainti
mərəzuča stūnō gayehe
mərəzuča xā uštānahe.

‘nor doth he think that he hath slain, nor doth he seem to slay one until he smiteth both the marrow, the pillar of life, and the marrow, the sources of the vital force.’

4. The Temporal Clause is introduced by *pasčāēta yaṭ*.

The use of *pasčāēta yaṭ* to introduce a relative clause is found but rarely in the Avesta.

Ys. 57. 17 (YAv. verse);

yō nōiṭ pasčāēta hušx^oafu
yaṭ mainyū dāman daiḍitəm.

‘who hath not slept after that the two spirits created the creation.’

6. The Temporal Clause is introduced by *vispəm ā ahmāt yaṭ*.

The phrase *vispəm ā ahmāt yaṭ* is employed occasionally in the younger Avesta texts to introduce temporal clauses.

Yt. 8. 38 (YAv. verse) :

ā dim paskāt anumarəzatəm
ašišča anuhi bərəzaiti
pārəndiča raoraθa
vispəm ā ahmāt yaṭ aēm
paiti-apayaṭ vazəmnō
x^oanvantəm avi gairim.

‘after him swept along both the lofty Ashi Vanuhi and Pārendi of the swift chariot, all the time until he reached in his course the mountain Hvanvant.’

Vd. 7. 56 (YAv. prose) :

aēšō zi asti daēvanəm rapakō vispəm ā ahmāt yaṭ aēša gantiš upaṇhačaiti.

‘this verily is the joy of the demons as long as this stench remaineth.’

In Sanskrit, Old Persian, and Greek the indicative is frequently employed in temporal clauses to express actual time, as distinguished from the dependent moods, which denote hypothetical time.

a) Sanskrit. RV. iv. 17, 10 :

yadā satyāṁ kṛṇutē manyūm īndro vīśvaṁ dr̥hām bhayata éjad asmāt.

‘when Indra manifesteth true wrath, all the stedfast (earth) quaking feareth him.’

β) Old Persian. Bh. ii. 6-7 : *yātā adam bābirav āham imā dahyāva tyā hačāma hamiθiyā abava.*

‘when I was at Babylon, these lands they became rebellious from me.’

Bh. ii. 22-23 : *yaθā mādum parārasa maruš nāma vardanam mādaīy.*

‘when I came to Media, there was a city named Vardana in Media.’

Bh. i. 25-26 : *auramazdāmai y upastām abara yātā ima xšaθam adāry :*

‘Ormazd brought me help until this kingdom was held.’

Bh. i. 27-28 : *ima tya manā kartam pasāva yaθā xšāyaθiya abavam.*

‘this is that done by me after that I became king.’

γ) Greek. Il. i. 599-600 :

*ἄσβεστος δ' ἄρ' ἐνὼρτο γέλος μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.*

Hym. Ap. Py., 178-179 :

*ὅς τῃ γ' ἀντιάσειε, φέρεσκέ μιν αἴσιμον ἦμαρ,
πρίν γέ οἱ ἰὸν ἐφῆκε ἀναξ ἐκάεργος Ἀπόλλων.*

Il. xi. 341-342 :

*αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.*

b. Subjunctive in the Temporal Clause.

Temporal clauses containing the subjunctive are not very common in the Avesta. A few examples, however, may be quoted.

1. The Temporal Clause is introduced by *yať*.

Frag. Tahm. 78-82 (YAv. prose) :

āať yō aētahmi aṇhvō yať astavanti spətama zaraθuštra upairi hunarəm manō barāt vīspəm aētəm paiti zrvānəm astarəm urva kūšayāt. āať yať hē manahe paiti barāt āať yať hē manahi paiti ava baraite pasčāēta azəm yō ahurō mazdā aōi urune urvāsma daēsayēni.

‘then whoso in this material world, Spitama Zarathushtra, shall esteem himself above his deserts, all that time shall his soul drag sin. Then when he shall esteem himself according to himself or esteemeth himself less than himself, afterward shall I, Ahura Mazda, show joy unto his soul.’

Nir. 70 (YAv. prose) :

yať zaota ahurəm mazdām yazāiti madimāi barəsman paiti barōit.

‘when the zaotar shall worship Ahura Mazda, he should bear (the libation) on the middle of the Baresom.’

2. The Temporal Clause is introduced by *yaθa*.

The use of *yaθa* to introduce temporal clauses containing the subjunctive is extremely rare in the Avesta.

Yt. 10. 39 (YAv. verse) :

*išavasčit aēšam ərəzifyō-parəna
huθaxtat hača θanvanāt
jya-jatānōhō vazəmna
ašəmno-vīdō bavaiti
yaθa grantō upa-tbištō
apaiti-zantō miθnāiti
miθrō yō vouru-gaoyaoitiš.*

‘even their eagle-feathered arrows from the well-drawn bow, impelled by the cord and flying, miss their mark when Mithra, of wide pastures, angry, hostile, displeased shall approach.’

3. The Temporal Clause is introduced by *yavata*, *yavat*.

The use of *yavata*, *yavat* to introduce subjunctive temporal clause is not common.

Ys. 65. 9 (YAv. verse) :

āpō gātava rāmōiḍwam
yavata zaota yazāite.

‘O waters, revel in your place while the Zaoatar shall worship.’

Vd. 15. 44–45 (YAv. prose) :

katha aēte spāna x^vā-zaēnəm x^vā-draonəm bavən. āat mraot
ahurō mazdā yavat aēte spāna biš hapta nmāna pairi tačahi
bavən.

‘when shall these dogs be self-defending (and) self-supporting ?
Then spake Ahura Mazda : When these dogs shall run about
twice seven houses.’

4. The Temporal Clause is introduced by *yadā*.

The use of *yadā* to introduce Avestan temporal clauses containing the subjunctive is extremely rare.

Ys. 50. 9 (GAv. verse) :

yadā ašōiš mahiyā vasē xšayā
at hudānāuš išayəs gərəzdā hyēm.

‘when I shall rule at will over my blessing, then might I,
desiring it from the wise, be a recipient (of it).’

4. The Temporal Clause is introduced by *vīspəm ā ahmāt yat*.

The use of the phrase *vīspəm ā ahmāt yat* to introduce temporal clauses containing the subjunctive occurs occasionally in the Younger Avesta.

Vd. 2. 28=36 (YAv. prose).

tē krənava miθwaire aŷyamnəm vīspəm ā ahmāt yat aēte narō
varəfšva anəhən.

‘make these pairs invincible so long as these men shall be in
the Vars.’

Vd. 4. 45 (YAv. prose) :

maidyāi asnəmča xšafnəmča avanəhabdaēta paiti asne paiti
xšafne vīspəm ā ahmāt yat tā sravā drənjayən yā paourva
aēθrapatayō drənjayən.

‘in the middle both of days and nights he should sleep by day and by night until they shall recite those words which the first Herbad shall recite.’

Vd. 19. 23 (YAv. prose):

āat̥ vohu manō nīdaiδiš sūrō-θwarštanam raočan̥ham yat̥ hē staram bayō-dātanam aiwi-raočayānte vīspəm ā ahmāt̥ yat̥ hē nava xšafna sacānte.

‘then shouldst thou expose Vohu Manah to the stars mightily fashioned that the stars divinely created may shine on him until his nine nights shall elapse.’

Greek has numerous examples of the subjunctive in temporal clauses, even though the sequence of moods in this language has obscured the Indo-Germanic modal usages.

Soph. Oed. Tyr. 834–835 :

ἕως δ' ἂν οὔν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.

Il. xiv. 77–78 :

ὔψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
νῦξ ἀβρότη.

c. Optative in the Temporal Clause.

Temporal clauses containing the optative are by no means common in the Avesta. A few examples, however, may be cited.

1. The Temporal Clause is introduced by *yat̥*.

The use of *yat̥* to introduce optative temporal clauses is extremely rare.

Vij. p. 136 (YAv. prose)¹

āat̥ yat̥ daraonō vanəntō stārō mazdaδātō frāyazyāt̥ čaθwārō daraonō frakərətənti aiwi-arənti.

‘then when one should sacrifice to the Mazda-created star Vanant a cake, they cut up and eat four cakes.’

¹ The citations from the Vijirkart-i Dēnīg are made from Bartholomae's edition of the Avesta portions of the book in *IF.* xii. 92–101.

2. The Temporal Clause is introduced by *yavata*.

The use of *yavata* to introduce temporal clauses containing the optative is exceedingly rare.

Ys. 9. 5 (YAv. verse) (iterative optative) :

pančadasa fračarōiθe
pīta puθrasča raodažšva katarasčit
yavata xšayōit hvəθwō
yimō vīvanuhatō puθrō.

‘father and son went forth fifteen years old each in figure while Yima rich in herds, Vīvanghvant’s son, should reign.’

3. The Temporal Clause is introduced by *vīspəm ā ahmāt yaδōit*.

The use of *vīspəm ā ahmāt yaδōit* to introduce optative temporal clauses is extremely rare.

Vd. 6. 27 (YAv. prose) :

fraša frayōit iristəm uzbarōit āpō zaraθuštra ā zangaēibyasčit
āpō ā žnubyasčit āpō ā maidyǰnasčit āpō ā nərəbərəzasčit āpō
vīspəm ā ahmāt yaδōit upa-jašōit iristəm tanūm.

‘he should go forward, bring the corpse out from the water, Zarathushtra, from water to the ankles, from water to the knees, from water to the waist, from water to the height of a man, even till he should reach the dead body.’

Temporal clauses containing the optative are found in Greek also, as Plato, Rep. 501B: καὶ τὸ μὲν ἂν ἐξαλείφουεν, τὸ δὲ πάλιν ἐγγράφουεν, ὥς ὅτι μάλιστα ἀνθρώπεια ἦθθι θεοφιλή ποιήσειαν.

d. Injunctive in the Temporal Clause.

The injunctive occurs with extreme rarity in Avestan temporal clauses. This usage was not found in the late pre-Indo-Germanic period, but seems to have developed in Avestan, which shows a marked fondness for the injunctive, employing it in conditional sentences as well (Delbrück, *Vgl. Synt.*, ii. 352–357, 363–364, 373, Gray, *Annals N. Y. Acad. of Sci.*, xii. 560, 562–563, 573–574). The introductory conjunction in Avestan injunctive temporal clauses is always *yat* (GAv. *hyat*).

Ys. 46. 11 (GAv. verse) :

*xšaθrāiš yūjēn karapanō kāvayasčā
akāiš šyāoθanāiš ahūm mərəngəidyāi mašim
yēng x^və urvā x^vəčā xraodaṭ daēnā
hyaṭ aibi-gəmən yaθrā cinvatō pərətuš
yavōi višpāi drūjō dəmānāi astayō.*

‘the Karaps and Kavis did unite themselves with power to destroy the life of man with evil deeds, whom their own soul and their own religion is to make howl when they are to come where the Cinvat-bridge is, members for all eternity of the household of the Lie.’

Ys. 48. 1 (GAv. verse) :

*yezī adāiš ašā družəm vənəhaitī
hyaṭ ʔasašutā yā daibitānā fraoxētā
amərətāitī daēvāiščā mašyāiščā
at tōi savāiš vahməm vaxšaṭ ahurā.*

‘if in time to come Righteousness conquers the Lie, when the falsehoods which were spoken in eternity both by demons and men are to be reached, then prayer to thee is to increase because of thy boons, O Lord.’

B. CAUSAL CLAUSES.

Causal clauses in the Avesta are introduced by *yaṭ* (GAv. *hyaṭ*), and may contain any mood except the imperative. The modal values are the same in causal clauses as elsewhere. For previous literature see Jolly, 95, Spiegel, *Altbakt. Gramm.*, 336, *Vgl. Gramm.*, 535, Caland, 41, Autenrieth, *Entwicklung der Relativsätze im Indogermanischen*, *Nürnberg. Programm*, 1893, 29.

a. Indicative in the Causal Clause.

The indicative is by far the most frequent mood in Avestan causal clauses, since the genius of the language prefers to state the cause as real rather than supposed or contingent.

Ys. 29. 2 (GAv. verse) :

*adā tašā gēuš pərəsaṭ ašəm: kaθā tōi gavōi ratuš
hyaṭ hīm dātā xšayantō hadā vāstrā gaodāyō θwaxšō
kəm hōi uštā ahurəm yē dregvōdabīš aēšəməm vādāyōit.*

‘then the creator of the ox asked Asha: How is thy lord for the kine, since ye, rulers, did give her diligence kine-furthering

together with pasturage ; whom wished ye as a lord for her who should strike down wrath from the wicked ?¹

Ys. 32. 5 (GAv. verse):

tā dābēnaotā mašim huḡyātōiš amərətātāsčā
hyat vā akā mananḥā yēng dāvēng akasčā mainyuš
akā šyaobanəm vačanḥā yā fračinas drəgvantəm xšayō.

‘ thereby ye beguiled man of good life and of immortality, since you, ye demons, the Bad Mind taught with evil mind, with evil word and deed to rule the wicked.’

Ys. 46. 6 (GAv. verse):

hvō zī drəgvā yē drəgvātē vahištō
hvō ašavā yahmāi ašavā fryō
hyat dāēnā paouruyā dā ahurā,

‘ he verily is wicked who is most good to the wicked, he is righteous to whom the righteous is a friend, since, Lord, thou didst establish the two primal faiths.’

Yt. 12. 9 (YAv. prose):

yatčit ahi rašnvo ašaum upa karšvarə yat arəzahi zbayamahi.

‘ since, O righteous Rashnu, thou art above the Karshvar Arezahi, we invoke thee.’

Yt. 19. 36 (YAv. verse and prose):

aom x^varənō hangəurvayata
visō puθrō āθwyanōiš
visō sūrayā θraētaonō
yat ās mašyānam vərəθravanam vərəθravastəmō anyō zaraθu-
štrāt.

‘ that glory Thraētaona the son of the house of Āthwya, of the noble house, seized, since he was of victorious men the most victorious save Zarathushtra.’

As examples of causal clauses containing the indicative in Old Persian and Greek I may quote :

¹ My rendering of the last line, *Ann. N. Y. Acad. Sci.*, xii. 559, errs in the force assigned to *yē*, which introduces a final clause (see below pp. 165–166), and in the translation of the instrumental *drəgvōdabīš*. This is instrumental for ablative, as in Ys. 48. 11, 53. 8, 12. 4. Cf. Jackson, *Av. Gramm.*, § 946, who refers to Whitney, *Skt. Gramm.*, § 283a.

Bh. iv. 62-63 : *avahyarādiy auramazdā upastām abara utā anīyā bagāha tyaiy hātiy yaθā naiy arika āham.*

‘therefore Auramazda brought aid, and the other gods that are, since I was not hostile.’

Il. i. 56 :

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.

b. Optative in the Causal Clause.

The optative, like the injunctive, occurs with extreme rarity in the Avestan causal clause.

Ys. 43. 10 (GAv. verse) :

*pərəsācā nā yā tōi əhmā parštā
parštəm zī θwā yaθanā tač əmavatəm
hyat θwā xšayras aēšəm dyāt əmavantəm.*

‘and question thou us thy questions of us, for a questioning by thee is as that of the mighty, since one ruling at will might make thee mighty.’

As an example of a Greek clause containing an optative of (assigned) cause Thuc. ii. 21 may be cited : τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι.

c. Injunctive in the Causal Clause.

The use of the injunctive in Avestan causal clauses is extremely rare.

Ys. 43. 14 (GAv. verse) :

*hyat nā fryāi vaēdamnō isvā daidūt
maiīyō mazdā tavā rafənō frāxšnənəm
hyat θwā xšathrā ašāt hačā fraštā
uzərəidyāi azəm sarədanā sēnghahyā
mač tāiš vīspāiš yōi tōi mθrā marəntī.*

‘since a man as he knoweth and can is to give to a friend, to me, O Mazda, (give) thy perfect joy, since thy Kingdom and I are to come in accord with Righteousness to rouse the chieftains of the assembly together with all those who remember thy words.’

Vij. p. 25 (YAv. prose) :

*avač yač hē narō iristu apuθrāi aṇhač upa hē puθrəm fradaδāt
spītama zaraθuštra yahmat hača puθrō haom urvānəm činvat
pərətūm vidāryat.*

‘so when the man should die sonless, one shall assign to him a son, O Spitama Zarathushtra, for that a son is to lead his soul across the Cinvat bridge.’

C. CHARACTERISTIC CLAUSES.

The relation of characteristic and final clauses is very close in Avestan, and the similarity of the characteristic to the conditional sentence is such that confusion may easily rise. It is sometimes possible to regard the same clause as belonging to any one of these three categories.

The Avestan characteristic clause may contain the subjunctive, optative or injunctive, and it is introduced by *yat* (GAv. *hyat*), *ya-*, or, very rarely, by *yaθa yat*. For previous literature see Jolly, 92, Caland, 41, Autenrieth, 29–30.

a. Subjunctive in the Characteristic Clause.

1. The Characteristic Clause is introduced by *ya-*.

The characteristic clause is regularly introduced in Avestan by the relative *ya-*.

Ys. 29. 7 (GAv. verse):

kastē vohū manānhā yē ī dāyāt ēāāvā marataēibyō.

‘who through the Good Mind is one who shall bring these things down to men?’ (i. e., such a one as to bring.)

Ys. 31. 1 (GAv. verse):

*tū vō urvātā marəntō aguštā vacā sēnghāmahi
aēibyō yōi urvātāiš drūjō ašahyā gaēθā vīmərəncāitē
atcēt aēibyō vahīštā yōi zarazdā anhən mazdāi.*

‘remembering these your doctrines we preach words unheard (before) of those who by the doctrines of the Lie destroy the creatures of Righteousness, but most excellent to those who shall be faithful unto Mazda.’

Ys. 49. 8 (GAv. verse):

*fərašaoštrāi urvāzištəm ašahyā dā
sarēm taθ θwā mazdā yāsā ahurā
maibyācā yam vanhāu θwahnī ā xšaθrōi
yavōi vispāi fraēštānhō ānhāmā.*

‘unto Ferashaoshttra give the most friendly lordship (cf. Jackson, A Hymn of Zoroaster, 55, Bartholomae, *Grundr. der iran.*

Philol., i. 222) of Righteousness—that I beg of thee, Mazda Ahura—and such (lordship) for me in thy good kingdom (so that) we shall be the mightiest for all eternity.’

Ys. 35. 6 (GAv. prose):

fračā vātōyōtū it̃ aēibyō yōi it̃ aθā vərəzyān yaθā it̃ astī.

‘and let one teach it to such as shall do it even as it is.’

Ys. 39. 1 (GAv. prose):

ahmākēng āat̃ urunō pasukanamčā yōi nā jījīšēnti yaēibyasčā tōi ā yaēčā aēibyō ā aṇhən.

‘then our souls and the souls of the cattle who nourish us, and (of such as those) for whom they shall be, and (of such as those) who shall be for them.’

Yt. 10. 119 (YAv. verse):

*yazayanta θwām mazdayasna
pasubya staoraēibya
vayaēibya patarətaēibya
yōi parənīnō fravazānte.*

‘the Mazdayasnians worshipped thee with beasts great and small, with winged birds, such as shall fly on pinions.’

Vd. 9. 27 (YAv. prose):

aθa im̃ vačō drəṇjāyōiš yōi aṇhən varəθra-nyōtəməməča baeš-azyōtəməməča.

‘then shouldst thou recite those words which shall be both most victorious and most healing.’

2. The Characteristic Clause is introduced by *yaδōit̃*.

The use of *yaδōit̃* to introduce Avestan characteristic clauses is extremely rare.

Vd. 6. 45 (YAv. prose):

barəzištaēšvačā paiti gātušva spitama zaraθuštra yaδōit̃ dim bāidištəm avazanən sūnō vā kərəfš-x̌arō vayō vā kərəfš-x̌arō.

‘even upon the highest places, O Spitama Zarathushtra (bear ye the corpse—see 6. 44), where most surely either carnivorous dogs or carnivorous birds shall perceive it.’

b. Optative in the Characteristic Clause.

The use of the optative in the Avestan characteristic clause is quite rare.

1. The Characteristic Clause is introduced by *ya-*.

Avestan characteristic clauses are regularly introduced by the relative *ya-*.

Ys. 44. 10 (GAv. verse):

taṭ θwā prəśā ərəš mōi vaočā ahurā
təm daēnəm yā hātəm vahištā
yā mōi gaēθā ašā frādōit hačēmnā
ārmatōiš uxδāiš šyaoθanā ərəš daidyat
mahiγā čistōiš θwā īštīš usēn mazdā.

‘this I ask thee, tell me truly, Lord, this religion which is the best of those that are, such that it should advance my creatures, being in accord with righteousness, that it should put works aright through the words of Ārmaiti, (being) thy reward voluntarily for my knowledge, O Mazda.’

Ys. 46. 18 (GAv. verse):

yē maibyā yaoš ahmāi asčēt vahištā
mahiγā īštōiš vohū čōišəm manənhā
qstəng ahmāi yē nā qstāi daiditā.

‘whoso to me is pure, to him are the best things to be; of my wealth am I to give through the Good Mind, (but) distresses to him who should give us to distress.’

Ys. 50. 5 (GAv. verse):

ārōi zī xšmā mazdā ašā ahurā
hyaṭ yūšmākāi mθrānē vaorāzaθā
aibi-dərəštā āvišyā avanahā
zastāištā yā nā x^oāθrē dāyāt.

‘fulfilled verily, O Mazda Ahura and Righteousness, with visible evident help are your desires which should place us in glory since there is friendship for your prophet.’

The Latin is especially rich in clauses of characteristic containing the dependent mood, e. g., Cicero, de Fin. iv. 1, 1: *multa dicunt quae viā intelligent.*

c. Injunctive in the Characteristic Clause.

The injunctive, introduced by *ya-*, *yaθa*, or *yaθa yaṭ* is extremely rare in Avestan characteristic clauses.

Ys. 49. 7 (GAv. verse):

kē airyamā kē x^oaētuš dātāiš anəhaṭ
yē vərəzənāi vanuhīm dāt frasaštīm.

‘who shall be the confederate, who the kinsman by the laws, such that he is to give good glorification to the serf?’

Ys. 19. 10 (YAv. prose):

asti zī ana avavat̥ uxdata yaθa yat̥ dit̥ vīspō anhuš astvā āsaršať.

‘such is it in speech that all the material world is to learn it.’

Characteristic clauses of this type appear to be found, although with extreme rarity, in Vedic Sanskrit. A possible example is

RV. i. 46, 6 :

*yā nah pīparad̥ aṣvinā jyōtiṣmatī tāmas tirāḥ
tām asmé rāsāthām īsam.*

‘bestow on us, ye Aṣvins, that boon, which, full of light, is to carry us across the darkness.’

D. FINAL CLAUSES.

Avestan final clauses do not differ in form from characteristic clauses. It is possible, therefore, in many instances to regard a clause as either final or characteristic. The mood in this class of subordinate clause may be subjunctive, optative, or injunctive, and the introductory word may be *yat̥* (GAv. *hyat̥*), *yaθā*, or *ya-*. For previous literature see Jolly, 78, 84–85, 91–92, 94–97, Spiegel, *Altbakt. Gramm.*, 336, *Vgl. Gramm.*, 534–535, Caland, 41, Autenrieth, 31, Delbrück, *Vgl. Synt.*, iii. 330, 425, 431.

a. Subjunctive in the Final Clause.

The subjunctive mood is the one which is regularly employed in Avestan final clauses.

1. The Final Clause is introduced by *ya-*.

The use of *ya-* to introduce final clauses is very frequent in the Avesta.

Ys. 28. 1 (GAv. verse):

*ahyā yāsū nēmanhā ustānazastō rafēdrahyā
manyēuš mazdā pourvīm spēntahyā ašā vīspōng šynoθanā
vanhēuš xratūm mananhō yā ašnēvīšā zēušcā urvānēm.*

‘with hands uplifted in homage I ask, O Mazda, for the first of that joy of the Holy Spirit, (even) deeds unto all through Righteousness, the wisdom of the Good Mind, and that I may rejoice the soul of the kine.’

Ys. 33. 8 (GAv. verse) :

frō mōi fravōizdūm arəθā tā yā vohū šyavāi mananḥā.

‘speak forth to me these excellent things that through the Good Mind I may approach.’

Ys. 50. 4 (GAv. verse) :

*aṭ vā yazāi stavas mazdā ahurā
hadā ašā vahištācā mananḥā
ašabrācā yā īšō stānhaṭ ā paiθi
ākā arədrēng dāmānē garō sərəošānē.*

‘and lauding you I shall worship, O Mazda Ahura, together with Righteousness and the Best Mind and the Kingdom, in order that on the Path of Revealed Desire one may stand (and) that I may hear the generous givers in the Abode of Song.’

Ys. 16. 10 (YAv. prose and verse) :

*yazamaide θwəm maēθanahe paiṭi ašāum ahura mazda drvaṭ-
šaōš drvō-vīrahe drva-ašačiθrahe.*

*yahmi zī kāčit tanunəm
drājištəm hāme maēθaīne
miθnāt aṭ hama aṭ zayene.*

‘we praise thee, O righteous Ahura Mazda, lord of the abode with sound cattle, sound men, sound seed of righteousness, wherein (= in order that in it) may dwell each body in the self-same abode for time full long both winter and summer.’

Yt. 5. 90 (YAv. verse and prose) :

kana θwəm yasna yazāne. . .

*yasə tava mazdā kərənaoṭ tačarə antarə arəθəm upairi aʷarex-
šaētem.*

yasə θwā nōit aiwi-družānte.

‘with what praise shall I worship thee? (With that which was the one by) which Mazda made thee run in the region above the sun that they may not deceive thee.’ [*yasə* for *yat?*]

Vd. 19. 5 (YAv. prose) :

*dužda anra mainyō janāni dāma daēvō-dātəm janāni nasuš
daēvō-dātəm janāni pairikəm yəm xṇθaiti yahmāi us-zayāite
saošyas vərəθraja hača apaṭ kəsaoyāt.*

‘malignant Angra Mainyu, I shall slay the creation demon-created, I shall slay the Corpse demon-created, I shall slay the

Pairika Khnanthaiti that the victorious Saoshyant may be born from the Kansava water.'

2. The Final Clause is introduced by *yať*.

The conjunction *yať* is used very rarely, and only in Younger Avesta, to introduce final clauses.

Yt. 5. 58 (YAv. verse) :

āať hīm jaidyən
avať āyaptəm dazdi nō
vanuhi səvište arədvī sūre anāhite
yať bavāma aiwi-vanyā
taxməm tusəm raθaēštārəm
yaθa vaēm nijanāma
airyanəm dahyunəm.

'then they implored her : Give us that boon, O good, most mighty Aredvi Sūra Anāhita, that we may become victorious over the sturdy warrior Tusa, that we may conquer the Aryan lands.'

Yt. 15. 40 (YAv. verse) :

āať hīm jaidyən
avať āyaptəm dazdi nō
vayuš yō uparō-kairyō
yať nmānō-paitīm vindāma
yvānō sraēštō-kəhrpa
yō nō hubərətəm barāt
yavata gaya jvāva
frazaintīmča hō vərəzyāt
danrō dantō hizuxdō.

'then they implored him : Give us that boon, O Wind working on high, that we may find a house-holder, young, most beautiful of form, to entreat us well as long as we both shall live, and he shall beget wise, intelligent, eloquent offspring.'

It is to be noted that *yať* in both these sentences may be referred to *āyaptəm*, and they may, therefore, be classed among clauses introduced by *ya-*. On the other hand, the parallelism of *yať* with *yaθa* in Yt. 5. 50 and 58 seems to imply that *yať* is here to be regarded as a conjunction.

3. The Final Clause is introduced by *yaθā*.

The use of *yaθā* to introduce Avestan final clauses containing the subjunctive is not uncommon.

Ys. 34. 6 (GAv. verse) :

*aṭ taṭ mōi daxštəm dātū ahyā aṇhēuš vīspā mæθā
yaθā vā yazəmnasčā urvāidyā stavas ayeṇī paitī.*

‘then give me that sign, all the abodes of this life, and that worshipping, lauding more joyfully (?) I may come to you.’

Ys. 60. 5–6 (YAv. verse) :

*vainūt ahmi nmāne sraošō
asruštīm āxštīš anāxštīm . . .
yaθa ahmya aməššā spənta
sraošāda ašyāda paitisən.*

‘in this house Obedience should conquer Disobedience, Peace Discord . . . that in this house through holy Obedience the Amshaspands may dwell.’

Yt. 5. 50 (YAv. verse) :

*āaṭ hīm jāidyat
avaṭ āyaptəm dazdi mē
vanuhi səvište arədvī sūre anāhite
yaθa azəm upəməm xšaθrəm
bavāni vīspanəm dahyunəm . . .
yaṭ vīspanəm yuxtanəm
azəm fratəməm θaṇjāyeni.*

‘then he implored her : Give me that boon, O good, most mighty Aredvi Sūra Anāhita, that I may attain to the supreme kingdom of all lands, . . . that I may drive the foremost of all steeds.’

Examples of final clauses containing the subjunctive are very frequent in Vedic Sanskrit and Greek.

RV. ii. 30, 5 :

āva kṣīpa divó ācmānam uccā yéna çatruṁ mandasānó nijūrvāḥ.

‘on high hurl down from the sky the stone whereby thou rejoicing mayest consume the foe.’

RV. iii. 19, 4 :

sá ā vaha devātātim yaviṣṭha śárdho yád adyá divyám yájāsi.

‘bring hither, thou youngest one, the gods, that today thou mayest worship the divine host.’

RV. x. 103, 13:

ugrā vaḥ santu bāhāvo 'nādhṛsyā yáthāsatha.

‘strong be your arms that ye may be invincible.’

Od. xv. 310–311:

*ἀλλά μοι εὖ θ' ὑπόθεν καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὄπασσον,
ὅς κέ με κεύθ' ἀγάγῃ.*

Il. ii. 381:

νῦν δ' ἔρχεσθ' ἐπὶ δέῖπνον, ἵνα ξυνάγωμεν Ἄρηα.

Il. viii. 36–37:

*βουλὴν δ' Ἀργείουσ' ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὀλῶνται ὀδυσσαμένοιο τεοῶ.*

b. Optative in the Final Clause.

The optative is frequently found in Avestan final clauses.

1. The Final Clause is introduced by *ya*-. Avestan final clauses are most commonly introduced by *ya*-. Ys. 31. 3 (GAv. verse):

*yam dā mainiyū āthrācā ašāca dōiš rānōibiyā xšnūtəm
hyat urvatəm čazdōnəhvadəbyō taṭ nē mazdā vidvanōi vaočā
hizvā θwahyā āhō yā jvantō vīspəng vāurayā.*

‘what joy thou art to give through thy Spirit and the Fire and by the two opposing hosts art to teach, (namely) the creed for the pure in heart, that tell us to know it by the tongue of thy mouth, O Mazda, that I might convert all men living.’

Ys. 43. 12 (GAv. verse):

*hyatcā moī mraoš ašəm jasō frāxšnənē
at tū mōi nōit asruštā pairyaoyzā
uzərədyāi parā hyat mōi ā jimat
səraošō aši mazā-rayā hačimnō
yā vi ašiš rānōibiyō savōi vidāyāt.*

‘and then when thou saidst: Come to Righteousness speedily, then spakest to me not to go forth in deafness before that Obedience was to come to me attended with a mighty, glorious boon that he might give boons to help the opposing hosts.’

Ys. 53. 9 (GAv. verse):

kū ašavā ahurō yō īš jyātəuš hēmiθyāt vasō-itōišcā.

‘where is the righteous lord who should restrain them from conquest and license?’

Ys. 40. 2 (GAv. prose):

ahyā hvō nō dāidī ahmāiēcā ahuyē manahyāiēcā taṭ ahyā yā taṭ upā-jamyāmā tavačā haṣemā aśahyāēcā vīspāi yavē.

‘thereof give us both for this life and the spiritual one that part of it whereby we might come unto the companionship both of thee and of Righteousness forever.’

2. The Final Clause is introduced by *yaṭ* (GAv. *hyat*).

The use of *yaṭ* (GAv. *hyat*) to introduce optative final clauses is not common.

Ys. 43. 8 (GAv. verse):

*haiθyō dvaēšā hyat isōyā drəgvāitē
aṭ ašāunē rafənō hyēm aōjōnghvat
hyat ābūstīš vasasə xšaθrahya dyā.*

‘a true hater should I be, so far as I can, to the wicked, but a mighty joy to the righteous, that I might establish honor (?) of thy kingdom at will.’

Ys. 44. 17 (GAv. verse):

*kaθā mazdā zarəm čarānī hačā xšmat
āskatīm xšmākam hyatčā mōi hyāt vāxš aēšō.*

‘how, Mazda, shall I come to old age according unto you, even to your ordainment (? cf. *āskərēitīm*, the reading of L2, and the Pahlavi rendering by *karṭārīh*), and (come) that my voice might be entreating.’ [Doubtful. Perhaps, ‘and what my voice may be desiring.’]

3. The Final Clause is introduced by *yaθa*.

The use of *yaθa* to introduce final clauses containing the optative is extremely rare.

Vd. 8. 75 (YAv. prose):

vīča barōiṭ vīča šūvayōiṭ yaθa āsištəm frāvayōiṭ.

‘away he should bear it and away he shall carry it that it might be extinguished most quickly.’

Final clauses containing the optative are found also in Vedic Sanskrit and Greek. The following examples may serve as illustrations.

RV. v. 54. 15 :

*idāṁ sū me maruto haryatā vāco yásya tárema tárasā ṣatām
hímāh.*

‘O Maruts, receive ye kindly this word of mine, by whose might we should live a hundred winters.’

RV. v. 64, 3 :

yán nūnám aṣyāṁ gátim mitrásya yāyāṁ pathā.

‘that now I might obtain a way, I would go by Mitra’s path.’
(Sāyaṇa, however, renders the line as temporal.)

RV. x. 131, 1 :

*āpa prāca indra víṣvāṁ amítrān āpāpāco abhibhūte nudasva
āpódico āpa ṣurādharāca uraú yáthā táva ṣárman mādema.*

‘away, O conqueror Indra, drive all foes, east, west, north, south, O hero, that in thy broad refuge we might rejoice.’
(Sāyaṇa renders: ‘foes before, behind, above, below.’)

Od. xv. 458 :

καὶ τότε ἄρ’ ἄγγελον ἦκαν, ὃς ἀγγείλει γυναικί.

Soph. Antig. 19 :

τοῦδ’ εἶνεκ’ ἐξέπεμπον, ὥς μόνη κλύοις.

c. Injunctive in the Final Clause.

The injunctive in Avestan deviates far from its Indogermanic function as a prohibitive mood with the negative **mé* (cf. *Ann. N. Y. Acad. Sci.*, xii. 562-563, 573-574, *JA OS.* xxi. 117-118).

Even in final clauses, as well as in temporal, causal, and characteristic clauses, we occasionally find the injunctive employed.

1. The Final Clause is introduced by *ya-*.

Final clauses containing the injunctive are sometimes introduced by *ya-*.

Ys. 28. 2 (GAv. verse):

*yē vā mazdā ahurā pairi-ṣasāi vohū mananḥā
maībyō dāvōi ahvā astvatasēā hyaṭṣā mananḥō
āyaptā ašāt hačā yāiš rapantō daidit xʷaθrē.*

‘I who shall approach you, Mazda Ahura, through the Good Mind to give me in accordance with Righteousness the boons of the two lives, both material and that of the Spirit, which (boons) are to place the joyous in glory.’

2. The Final Clause is introduced by *hyať*.

The use of *hyať* to introduce an injunctive final clause is extremely rare. A possible instance which may, however, be a causal clause (cf. above p. 157) is

Ys. 30. 9 (GAv. verse):

*aťčā tōi vaēm hyāmā yōi im fərašēm kərənāun ahūm
mazdāsčā ahurānōhō ā mōyastrā baranā ašāčā
hyať haθrā manā bavať yaθrā čistiš anəhat māθā.*

‘and then we should be those who are to make the world prepared, and do ye, Ahura Mazda (pl.) and Asha bear aid, that there the mind may be where wisdom shall be abiding.’

3. The Final Clause is introduced by *yaθa*.

Injunctive final clauses are very rarely introduced by *yaθa*.

Yt. 13. 1 (YAv. verse):

*framrəva ərəzvō spitama
yať ašaonəm fravašinəm
uγranəm aiwiθūrənəm
yaθa mē jasən avanəhe
yaθa mē barən upastəm.*

‘proclaim, O righteous Spitama, that [might, etc.] of the awful, mighty Fravashis of the righteous, that they may come to help me, that they may bear me aid.’

Examples of final clauses containing the injunctive are extremely rare in Vedic Sanskrit. Such passages may, however, be quoted, e. g., RV. x. 4, 1 :

*prá te yakṣi prá ta iyarmi mánma bhúvo yáthā vándyo no
havésu.*

‘I sacrifice to thee, I send a hymn to thee that thou mayest be praiseworthy for us in the libations.’

E. INDIRECT DISCOURSE.

The existence of indirect discourse in Avesta has been denied by Jolly, 96, 109–110, and Delbrück, *Vgl. Synt.*, iii. 324–326, although Spiegel, *Vgl. Gramm.*, 524, thinks that *oratio obliqua* is found in this language. If we interpret indirect discourse in its broad sense as a term which “includes all clauses which express indirectly the words or thoughts of any person (includ-

ing those of the speaker himself), after verbs which imply thought or the expression of thought" (Goodwin, *Greek Moods and Tenses*, ed. 1897, § 666), it seems to me that we may justly speak of Avestan oratio obliqua. In such clauses the indicative, subjunctive, optative, and injunctive moods are found with *yaθā* and *yač* (GAv. *hyat*) as introductory words. The view of Delbrück, *Vgl. Synt.*, iii. 324–328, 332, that *yač* in this type of sentence has a temporal force, does not seem altogether satisfactory. I am inclined to regard *yač* as referring to the entire subordinate clause. The relative would then have a compound force. Such a passage as RV. i. 103, 7 :

*tād indra prēva vīryān cakārtha yat sasántam vājrenḍbodhayó
'him,*

I would render, 'that heroic deed, Indra, thou hast accomplished, which (is) : "Thou didst awaken with thy bolt the sleeping serpent."' (Otherwise Delbrück, *SF.* v. 576, cf. *Vgl. Synt.*, iii. 324.) Homer shows the same archaic structure, e. g., Il. i. 120 :

λέύσετε γὰρ τό γε πάντες ὃ μοι γέρας ἔρχεται ἄλλῃ,

'for this ye all behold, which (is) : "My prize goeth elsewhere."'

Similar also is Od. xvi. 131 :

εἴφ' ὅτι οἱ σόος εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα,

'say thou (that) which (is) : "I am safe and am come from Pylos."'

Still more primitive perhaps (even though its first occurrence in Greek is Herod. iii. 115) is the use of ὅτι (very rarely εἰς) to introduce direct quotations, as Xen., *Anab.*, i. 6, 8 : ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὃ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι.

The explanation of the Avestan *yač* when used to introduce quotations seems to me to be very much the same, and it harmonizes with the use of the relative in sentences of the type *azəm yō ahurō mazdā* (see above p. 146, n. 1). In this way too we reach a concord with the Germanic construction, for as Deecke, *Griech. und lat. Nebensätze* (Buchweiler Prog., 1887), 19 and Paul, *Prinz.*³, 276, have shown, such a sentence as *kunnuḥ ʃatei nehva ist asans*, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστί, Mk. xiii. 28 is really, 'ye know that : "The summer is nigh,"' whence is developed the ordinary clause of indirect discourse, 'ye know, that the summer is nigh.'

The Avesta has no shifting of moods or persons such as we find in Greek and Latin (Jolly, 124-125, Hermann, Diss., 17-18, Delbrück, *SF.* i. 79-82, *Vgl. Synt.*, iii. 437-438), unless there is a sequence of persons in Yt. 16, 6-7, which is somewhat doubtful, and which I regard as a clause of actual result.¹

a. Indicative in the Indirect Discourse.

The indicative, like the other moods, retains its own value unchanged in indirect discourse in Avestan. Its use is not uncommon.

1. The Indirect Discourse is introduced by *ya-*.

The use of *ya-* to introduce indirect discourse is extremely rare.

Ys. 46. 2 (GAv. verse):

vaēdā taṭ yā ahmī mazdā anažšō
mā kamnašvā hyaṭčā kamnānā ahmī.

‘this I know, Mazda, that I am without my hopes, my scanty flocks (I know) and that I have few followers.’

2. The Indirect Discourse is introduced by *yaṭ*.

Avestan indirect discourse is most generally introduced by *yaṭ*.

Ys. 9. 4 (YAv. verse):

hā ahmāi ašiš ərənāvi
taṭ ahmāi jaṣaṭ āyaptəm
yaṭ hē puθrō us-zayata.

‘this blessing was granted him, this boon came unto him that a son was born to him.’

Yt. 5. 77 (YAv. verse and prose):

tā bā aša tā aršuxda
arədvī sūre anāhite
yaṭ mē avavaṭ daēvayasnanəm nījatəm
yaθa sārəm varsanəm barāmi.

‘this verily is true, this is truly spoken, O Aredvi Sūra Anāhita, that as many demon-worshippers have been killed by me, as I bear hairs upon my head.’

¹ The passage Yt. 16. 6-7 (YAv. prose): *yam yazata zaraθuštrō . . . avahēa paiti yanahe yaṭ hē dabaṭ razišta čistā mazdādata ašaoni pādave*

b. Subjunctive in the Indirect Discourse.

Subjunctive clauses of indirect discourse are extremely rare in the Avesta.

1. The Indirect Discourse is introduced by *yaṭ*.

The use of *yaṭ* to introduce subjunctive clauses of indirect discourse is found very seldom.

Vd. 18. 49 (YAv. prose):

*aom aiṣhe asti uzvarəzəm yaṭ nā pasča yaṭ xʷafnāda fṛabūḍ-
yamnō θriš ašəm upa-stavāt.*

‘this is the remedy for it, that the man after awakening from sleep shall thrice intone the Ashem.’

2. The Indirect Discourse is introduced by *yaθā*.

Subjunctive clauses of indirect discourse introduced by *yaθā* are excessively rare.

Ys. 44. 18 (GAv. verse):

*hyat mōi mazdā apivaiti haurvātā
amərətātā yaθā hī taibyō dānhā.*

‘since, Mazdā, there hath become known to me Health and Immortality, that thou shalt give these twain of thine.’

Ys. 9. 17 (YAv. verse):

*nī tē zāire madəm mruyē . . .
nī taṭ yaθa gaēθāhva
vasō-xšaθrō fračarāne
tbaēšō taurvā družəm vanō.*

‘I implore of thee, golden one, wisdom, . . . this, that in the world I may go forth ruling at will, subduing hatred, conquering the Lie.’

c. Injunctive in the Indirect Discourse.

The use of the injunctive in clauses of oratio obliqua is most unusual in Avestan. The clause is introduced by *yaṭ*.

zāvarə.—‘whom Zarathushtra worshipped . . . and for this boon which the most upright Cishta, created by Mazda and righteous, gave him (namely), might with his two feet’ is not to be construed as indirect discourse (cf. Jolly, 109) but is rather a clause of actual attained result.

Ys. 19. 12 (YAv. prose):

yabā frā ida āmraot yat dim ahūmča ratūmča ādadaṭ iḥa dim para-činasti yim ahurəm mazdām manas-paoiryāēibyō dāmabyō.

‘when he is to pronounce that he is to make him both lord and master, then he teacheth Ahura Mazda unto the creatures first in reason.’

The close resemblance of the Avestan use of *yat* in indirect discourse to the employment of the Greek *οτι* has already been noted. With the use of *yathā* to introduce oratio obliqua we compare *ώς*, e. g., Il. vii. 401–402 :

γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν,
ώς ἦδη Τρώεσσιν ὀλέθρου πείρατ’ ἐφήπται.

Hymn. Ven., 212–214:

εἶπεν δὲ ἕκαστα . . .
ώς ἔοι ἀθάνατος καὶ ἀγήρως ἴσα θεοῖσιν.

A single instance of indirect discourse seems to be found in Old Persian in the obscure and mutilated passage Bh. iv. 44:

auramazdiya taiyaya (?) *yabā ima hašiyam naiy duruxtam.*

‘as a Mazdaean (?) I swear (?) that this is true, not false.’

F. INDIRECT QUESTION.

By a broad interpretation of “indirect question” similar to that employed in discussing indirect discourse, there are several passages in the Avesta which may be brought under the category of such interrogations. In these sentences the indicative, subjunctive, or optative may be employed, introduced by *ya-*, *yabā*, *yavat*, or *yadōit*. For previous literature see Jolly, 106, 110–112, Delbrück, *Vgl. Synt.*, iii. 431–432.

a. Indicative in the Indirect Question.

The indicative is the mood most commonly employed in Avestan indirect questions.

1. The Indirect Question is introduced by *ya-*.

The use of *ya-* to introduce an indirect question is excessively rare.

Ys. 35. 7 (GAv. prose) :

taṭ at vō vərəzyāmahī fračā vālōyāmahī yā tō isāmaidē.

‘that do we do and teach so far as we can.’

2. The Indirect Question is introduced by *yaθā*.

The word most commonly used to introduce indirect questions is *yaθā*.

Ys. 46. 9 (GAv. verse) :

kē hvō yē mā arədrō čōiθat pouruyō
yaθā θwā zəvīštīm uzəməōhē.

‘who was the generous giver who first taught me how we extoll thee the loving one?’

Ys. 51. 5 (GAv. verse) :

vīspā tā pərəsəs yaθā ašāt hačā gəm vīdat
vāstryō šyaoθanāiš ərəšvō həs huəratuś nəmanhā.

‘asking all these things, how in accord with Righteousness the husbandman did find the kine, being upright through his deeds, wise through his homage.’

3. The Indirect Question is introduced by *yaδōi*.

The use of *yaδōi* to introduce an indirect question is extremely rare.

Nir. 52 (YAv. prose) :

nōiṭ aētəššəm ratufriš ratufraitīm θwəṛəšāiti yaδōi aēte fram-
arənti yaδōiṭ ratufryō.

‘the Ratufri shall not forbid their celebration of the feast, so far as they recite, so far as one is approved by the Ratu.’

Examples may be quoted from Vedic Sanskrit and Greek.

RV. x. 135, 5 :

kāh svit tād adyā no brūyād anudēyi yāthbāhavat.

‘who would tell us this today, how he was to be given back.’

(This rendering of *anudēyi* (n.?) is in accordance with Sāyana, whose gloss *anudātavyā* seems to me to fit the context better than the ‘Rückgabe’ or ‘vielleicht Mitgabe’ of the PWB.; cf. however RV. x. 85, 6.)

Il. i. 64 :

ὅς εἴπῃ ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων.

b. Subjunctive in the Indirect Question.

The subjunctive is found quite frequently in Avestan indirect questions.

1. The Indirect Question is introduced by *yaθā*.

Avestan indirect questions containing the subjunctive are sometimes introduced by *yaθā*.

Ys. 48. 9 (GAv. verse):

vīdyāt saosyās yaθā hōi ašiš anhaṭ.

‘might the Saoshyant know how his boon shall be.’

2. The Indirect Question is introduced by *yavat*.

The use of *yavat* to introduce indirect questions is extremely rare.

Ys. 50. 11 (GAv. verse):

*aṭ vō staotā aojāi mazdā anhācā
yavat ašā tavācā isāicā.*

‘and your praiser shall I be called, Mazda, and shall be, O Righteousness, as long as I can and may.’

The subjunctive is found in Greek indirect questions as

Il. iv. 14–16:

*ἡμεῖς δὲ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα,
ἣ ῥ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν
ὄρσομεν ἣ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.*

c. Optative in the Indirect Question.

The use of the optative in Avestan indirect questions is excessively rare. The introductory word is *yaθā*.

Ys. 49. 6 (GAv. verse):

*frō vā fraēšyā mazdā ašmčā mrūitē
yā vō xratōuš xšmākahyā ā mananahā
ərəš vīčīdyāi yaθā ī srāvayaēmā
təm daēnəm yā xšmāvatō ahurā.*

‘I implore you, O Mazda and Asha, to say what things are your Spirit’s through the Mind, to decide aright how we should preach these things, (namely) that faith which is of one like you, O Lord.’

Greek indirect questions containing the optative are frequent, although the Greek sequence of tenses is a disturbing factor in a comparison with the Avestan type.

Od. xvii. 368:

ἀλλήλους τ’ ἔροντο τίς εἴη καὶ πόθεν ἔλθοι.

From the classification of Avestan subordinate clauses which has been given, it seems evident that this Iranian dialect coincides generally in syntax with the Old Persian, Sanskrit and Greek. Only the more striking classes of dependent sentence have been considered, but I think that enough material has been presented to confirm the view which I sought to maintain in my previous studies on the conditional sentences and the preterite tenses of the indicative in the Avesta, that the dialect adheres closely in the main to Indo-Germanic syntax.

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